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the time occupied the papal chair or the French throne. Occasional insertions of bits of poetry, commemorative of events narrated, tend to enliven the narrative. Examples are on pages 148, 194, and 212. The binding seems to be convenient and durable, the type is distinct, and the illustrations and maps are particularly good for a work of this kind. On the whole the book is to be highly commended to the young reader, who wishes to read an interesting general account of English history either for its own sake or more particularly as a basis for the study of American history.

Colgate University

G. W. Smith

An Historical Interpretation of Philosophy. By JOHN BASCOM. New York and London: G. P. Putnam's Sons, 1893. pp. xiii + 518.

In this book Professor Bascom undertakes to present a history of philosophy from the date of its rise in ancient Greece to the present times. Part I (pp. 12-91) deals with Ancient Philosophy; Part II (pp. 91-152) with Mediæval Philosophy, and Part III (pp. 152-513) with Modern Philosophy. The writer's object is "simply to make, in as brief a compass as possible, a contribution to a clearer understanding of the facts of philosophy in their dependence on each other, and in the conclusions to which they naturally lead." This aim is of course a highly commendable one. Philosophy can have meaning only when studied, not as an aggregate of disjointed and unsuccessful attempts to achieve truth, but as a more or less connected whole, as an evolution of thought, each step of which marks some advance over the past. Still, the realization of such an aim is by no means easy; it depends on the possession of a thorough knowledge of the facts, clear powers of judgment, an impartial, objective spirit, historical appreciation, and the ability to present one's thoughts in lucid language. It is doubtful whether all these qualities are united in the author of the volume before us. His expositions are not always clear and free from error; very often, especially in the portion on Modern Philosophy, they give place to criticism. Critical estimates are perfectly proper in their place, but they should be historical, and should be separated from the expository parts of the work. The book neither claims nor is able to be of service to beginners in philosophy, while for those "more skilled in the craft" there is no dearth of better books.

University of Missouri

Frank Thilly